

THE LATTER-DAY SAINTS'
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“Religion is the most potent power in life. Spiritual development and moral integrity are fundamental in the lives of all who would build communities that will contribute to the advancement and safety of any nation.”—DAVID O. MCKAY.

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THE PLACE OF A TESTIMONY IN AUXILIARY WORK

PRESIDENT ANTHONY W. IVINS

THE Primary and Mutual Improvement Associations are auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, and consequently a part of it, their purpose being to take children in their very early life and instruct them as they grow, in order that they may become a support and a strength to the general organization. This being the case, the members of these associations must be in harmony with the faith, with the ideals, with the ultimate purpose of the Church to which they are attached.

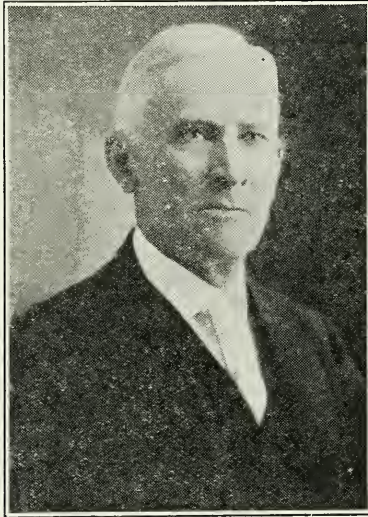
The foundation of the Church rests upon a few fundamental principles. First, we believe in God the Eternal Father, the creator of the earth upon which we dwell; in His Son Jesus Christ, and in the gift of the Holy Ghost; and that these three doctrines embody the fundamental principles of the Church.

We believe that the Bible contains the word of God, our Father, for the guidance of His children, insofar as its contents have been properly translated. Up to this time our faith is in harmony with that of the great majority of Christian people of the world, differing in detail, it is true; but we go one step further and declare to the people of the world that we also believe the Book of Mormon to contain the word of God. To believe in these doctrines is to be in harmony with the Church. To doubt them or disbelieve them or regard them with indifference is not in harmony with the Church, the purpose of its organization, nor the ideals which it aspires to reach.

The question naturally arises in our minds: How may these children and these young people, who are members of the Church, come to a knowledge of the truth or error of these fundamental doctrines upon which the Church rests. The doctrine of the existence of God, with supreme power, supreme knowledge; the creator of the earth upon which we live, the Father of the spirits of men, is as old as the beginning of time, as we count it.

It began with the story of the creation, as it is told in the Old Testament, the bringing of our parents, Adam and Eve, into the garden of Eden; and following that the mode of life that those who believe in this God that we worship are to pursue in order to be in harmony with His purpose in placing us here upon earth.

It tells of the conduct of the people of the old world, the makers of the Bible—and the Bible was made by one race of people; there is not, so far as I am aware, a paragraph in it that was not written by the Israelitish people. They were taught, directed, controlled in their activities by prophets whom the Lord sent to earth, or men who were upon earth, endowed with the Spirit of the Lord to discern the purposes for which our Father placed us here. The people lived under their direction, from Abraham to Moses, and from Moses until the coming of Christ our Lord.



PRESIDENT ANTHONY W. IVINS

Certain commandments were given to our parents in the very beginning. They violated these commandments, and consequently became subject to death. The presence of God our Father was in a manner withdrawn from them, and they were only kept in remembrance of Him through the inspired messages which came

to them from the prophets which He sent. They taught the people faith in a living God, not in many Gods, not in many Lords, although they told us in the Scripture that there were Gods many and Lords many, but to them there was but one true and living God.

He alone was to be worshipped. They were not to bow down to images made with their own hands, and worship them. If they did they became idolaters and gradually lost grace before their Creator.

THIS faith continued to guide the children of Israel from the time that they left the captivity in Egypt until the reign of the kings after they arrived in the Promised Land. The kings of Israel were guided by it. The system of government which was established was one so entirely different from the system established by Christ our Lord, when He came to earth, that they could not receive it. They could not understand it. The Old Testament was the doctrine of compensation by men for the deeds which they did while they were here in the body, and the repayment in kind for the errors or mistakes which they made. Under the old law, if a man robbed, he was to return that which he had taken. If a man was deprived of an eye, those who deprived him of it might be deprived of an eye in return. It was a

doctrine of compensation to be administered by man to his fellows.

But with the coming of Christ came an entirely different doctrine. He taught us that this old law which had been established by Moses was fulfilled in Him. He came to us with a different message, a message of love, a message of forgiveness, a message that taught us that we must answer for the deeds done in the body before God, who is the Father of the spirits of all men. He taught us to forgive our enemies, to not retaliate for evil that was done to us.

The Jewish people could not accept it. They could not understand it, and consequently, as a people, they rejected His doctrines. A few of them who were converted, who were of Israelitish descent, finally did reach the conclusion that the doctrines taught by Christ were true, so He gathered around Him a small number of faithful followers, from whom He chose twelve apostles to be His ministers in all the world, as advocates of the doctrines that He taught.

They did not know, as they learned after, that these divine principles of redemption from sin, and ultimate salvation through obedience to the doctrines which the Redeemer brought, were to apply to all people of the world. It required a miracle on His part to satisfy them. Paul, who later became an apostle of Christ, our Lord, was a persecutor of the Church, bitter in his hatred of all that pertained to Christianity. He was on his way to Damascus with papers from the courts at Jerusalem to arrest, punish, and if necessary incarcerate all that he found who were believers in this Jesus, who declared Himself to be the Redeemer of the world.

While journeying to Damascus he tells us that a light descended from heaven, brighter than the sun at noonday. It rested upon him and those who traveled with him, and they fell to the earth. Then it was that he heard a voice admonishing him that it was Christ that he was persecuting, and as he went on the Lord revealed to him that the Gospel which the Redeemer brought to the world was for the redemption of all people who would put their trust in Him and yield obedience to the doctrines which He taught. I refer to this incident because I wish to draw attention to it a little later.

THUS by degrees the primitive Church was established. It found its way into every existent civilized nation of the times. Men were baptized in the name of Jesus Christ, for the remission of their sins. The gift of the Holy Ghost was sealed upon them by the laying on of hands by the disciples whom He had chosen.

They became ambassadors of the truths of the Gospel of our Lord. They carried it into Rome. It went into the army of Rome. Officers were converts to it. It went into the homes of the simple people and the habitations of the rich, until finally great numbers of people professed faith in Jesus Christ, that He was the Redeemer of the world—and believed in the Church which He had established.

A time came when the Church of Christ was dominant. It persisted notwithstanding the most intense persecution, until the reign of Constantine the Great, of Rome, centuries after its

establishment by Jesus. It had been corrupted. It had transgressed the laws of God. It had changed the doctrines of the Gospel which Jesus taught. It had denied the everlasting covenant made by God to His children here upon earth, which was from the very beginning, that He would send His Only Begotten Son to earth to teach us the way of life; and that whosoever believeth on Him should attain to eternal life.

As to this man Constantine, there is a very interesting story connected with his lineage. His parents had been converts to the truth before he declared the world, governed by Rome at that time, to be a Christian nation. So Christianity, by name at least, persisted until the time in which we live. From the very beginning the Scripture is full of references which justify this statement. We were taught that at a later day, a time which was referred to by the prophets as the dispensation of the fullness of times, the latter days, the Gospel of the kingdom should be restored to earth, to be preached to all nations before the end shall come. These are the words of the Redeemer.

THE Church believes and teaches that it was through Joseph Smith and by the interposition of a divine decree coming from God our Father, that this new Gospel dispensation was ushered in, in the day in which we live. Is this true? Are we to believe it? How are these young people who are members of the Mutual Improvement Associations of the Church to determine this question, whether or not these doctrines of the Church, to which I have so briefly referred, are truth or error?

It would have been unjust for God our Father to leave us without a means by which we might come to this definite knowledge. This question was propounded to Christ our Lord, and what was His answer to it? "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

It is for this purpose that the gift of the Holy Ghost is conferred upon people who are initiated into the Church. It is to be their guide, their director, to lead them into truth and away from error, and any member of the Church of Jesus Christ of Latter-day Saints who will put this admonition of Christ our Lord into the life which he lives, will receive testimony of the truth of these fundamental principles, and will know that Joseph Smith was a prophet.

How did it come about? Paul got the knowledge as I have told you. Joseph Smith said that as he prayed to the Lord for wisdom, a light brighter than the sun at noonday settled around him; that in the midst thereof he saw two personages, glorious beyond description. One pointing to the other said, "This is my beloved Son; hear him." How like the experience of Paul that vision was! Joseph Smith says: "When I came to myself I was lying upon the ground, upon my back, looking up into heaven," just as Paul and those who were associated with him were in that condition. When Jesus took Peter, James and John and went into the mountain with them, at the time of His transfiguration, this very same experience occurred, and they saw and heard wonderful things. It always comes with light, not visible to our human eyes or understanding without the overpowering Spirit of God our Father to make us conscious of it. This promise is made to us,

Now, my brethren and sisters, in conclusion I only wish to admonish these young people to think of what I have said. I want them to take the New Testament and read the story of the life and doctrines taught by Christ our Lord, and compare them carefully with the doctrines taught by the Church as it exists to-day. This is just a restoration of those truths; nothing new about it. It is old; it has been handed down from the beginning of time.

Then after being satisfied in regard to the doctrines, take notice of the example that Jesus Christ gave to us of the manner of life that we should lead. If you will do this you will have this whole problem, or so-called mystery of human life made plain and simple to you.

WHAT did Jesus tell us and repeat to us? He said that He came from the presence of God. He said that He was with God from the beginning; and if that is the case where is the reason to doubt the pre-existence of the spirits of men and women, that we also came from the presence of God?

Why did He tell us He was sent here to be among men in the world? To do the will of the Father; not His own will, but the will of the Father who sent Him. He was crucified by His enemies. He indicated repeatedly during His ministry that this event would occur. Finally, when He appeared before them with His resurrected body, hundreds of people saw Him. This is not phantasy. It was not something which occurred in the age of fable, but a thing that occurred in our age, the age when records were made and kept, and we know from them that these things are true.

He bore witness that He returned to the presence of the Father from whence He came. His disciples could not believe it. They had to come and look at His hands and the wound in His side, made by the Roman spear, before they could believe that one who had died had returned to earth alive, for such an event had never occurred before.

They bear witness that they saw Him as He ascended in the clouds, and that He stated that He returned to the Father, to sit upon His right hand; that we, those who believe in Him, would return as He did, to sit upon His right hand. In this the mystery of human life was made simple.

This is true, my brethren and sisters. This is what we desire these young people to learn, that they may be perfect athletes, they may be the greatest musicians in the world, that they may attain to all of the acquirements that secular education can give them. But without this knowledge and without this testimony they are no better than other people. With it, and these other things which we are striving for attached, we become then the light of the world, a city set upon a hill, that cannot be hid. That is our mission.

This is not for us, this mission of ours; it is for the world, and we are to carry it there. You people who are members of the Church, who constitute the strength of Church, I do not ask you to be converted by my words. I know that they are feeble and of little effect, except God shall bear witness of them, but you are entitled to know it for yourselves. The men who preside over you are selected from the body of the Church, not to be your masters, but to be your servants, to enjoy the spirit

of prophecy, as men of old enjoyed it, to direct the people of the Church in the path in which they shall walk, and in humility serve the Lord.

Christ came, not to receive the adulation and the praise of men. He came to serve God, and in the simplicity of His life, His humility, His self-sacrifice, He taught us what our lives should be.

God bless you, my brethren and sisters, I pray through Jesus Christ. Amen.—(Conference address delivered June 10th, 1934, in the Tabernacle at Salt Lake City, Utah.)

IRREFUTABLE EVIDENCE

By ORVILLE S. JOHNSON

BESSIE GILMORE, seated upon the grassy bank of Willow Creek, looked up expectantly at the sound of approaching footsteps. The expression in her great dark eyes was eager, but mixed with trouble. She was far from certain just how Jerry Cameron was going to react to what she had to say to him.

Jerry rounded the abrupt bend in the trail along the bank and came suddenly into view at the opposite edge of the tiny glade. At sight of Bessie he lengthened his stride.

"Beat me, didn't you?" he called out joyously. "Had no idea you thought so much of me."

She blushed, enhancing her rich colouring. "You more than likely will still have no idea of how much I think of you when we have finished our talk," she said solemnly. "I'm afraid you are going to be terribly shocked."

"Reckon I can stand it," was his ready retort. "I've been shocking corn all morning." He dropped upon the grass beside her.

She smiled and then immediately sobered. "You remember those two Mormon boys who stopped for a few days at our place last spring?"

His face clouded heavily. His lips snapped into a thin, straight line. "You bet I do," he glowered. "If they'd stayed much longer, that infamous sect would have been minus two full sized members."

"What makes you feel that way, Jerry?" she said quietly.

"Heard pretty much all about them while I was at law school. They're no good. If you're daddy wasn't such a fanatic over religion he could have seen it."

"Why wouldn't I see it, Jerry?"

"Too kind-hearted. You'd be good to anybody. Even me."

"Not even you, Jerry, especially you. It's because I feel the way I do about you that I have to talk about this thing. Don't be cross, Jerry. It'll be over in a moment. All over. Did you ever talk to a—a Mormon?" There was a pleading sweetness about her that was soothing.

"No," he said shortly. "When I have time to talk I prefer you or somebody like Judge Harston."

"Judge Harston," she replied smiling. "He is interesting. He remembers Paul Revere and Washington." She sobered again.

"I just received a letter, Jerry, from one of those Mormon boys who stayed with us. Joseph Smith and his Brother Hyrum were recently killed by a mob while being held in jail at Carthage." She stopped, puzzled by the peculiar expression of satisfaction that had crossed his face.

"That ends that episode," he said. "Some of the professors said it wouldn't last long, but most of them figured it would develop into something really dangerous. A man with several thousand followers believing he has seen an angel can have a great effect on the weaker minded people of a nation. I'm glad it's over with. Was that what you wanted to tell me?" He was plainly relieved.

"Partly," she said. "The rest is harder. What makes you think the Mormon question is solved, Jerry?"

He was astonished at her blindness. "Isn't their leader dead?" he demanded. "Who is there left to bamboozle them about God and angels bringing gold plates? They'll soon come to their senses, now."

"You think Joseph Smith was the only one who saw those things?" she queried.

"Oh, he hired witnesses, but they won't stand up long now that their paymaster is gone. Let's talk about something else besides fools and their follies. About court tomorrow, for instance. I've some interesting cases coming up for trial. Bring your father and enjoy yourselves. There's going to be some good comedy."

She drew in a deep breath. The light of determination in her eyes carried her over her river of fear. "Jerry," she said evenly. "What would you do if you learned I was a Mormon?"

He stared in open astonishment for a moment and then laughed softly. "Killed you a week ago," he murmured, "but I'll let you outlive it, now. Let's go, little Mormon, I've work to do."

AT the gate of her home she faced him once more. "Dad and I are both Mormons at heart, Jerry," she said softly. "We always will be. You'd better begin to adjust yourself to forgetting me."

He only laughed tenderly and kissed her. "Good night, sweetheart," he whispered tenderly.

An hour later he was back aglow with excitement. He came into the parlor where Bessie and her father were reading a chapter from the Book of Mormon before retiring. Bessie had laid the book down when she went to answer his knock. He saw it there upon the table and picked it up.

"I'm going to have use for this tomorrow," he said. "May I borrow it?"

"I want you both there. This question of Mormonism is going to be exploded and the particles scattered so far apart that no two will ever meet again. I've just learned something that's going to make tomorrow one of the biggest days in my life. You'll come, won't you?"

They assured him they would.

When they arrived in front of the courthouse the next morning, it wasn't yet time for the session to begin. An unusually large crowd was gathered under the trees, talking and laughing.

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THURSDAY, JULY 19, 1934

EDITORIAL

SABBATH OBSERVANCE

THE editor returned to England the middle of June from a two-month's tour of the eight missions on the Continent. He found that many of the problems that confront the British Mission and saints are similar to those that exist on the Continent. One of these problems is that of the proper observance of the Sabbath day. It seems that everywhere Sunday is more and more observed as a holiday rather than as a holy day. People devote themselves to amusements and amusement-seeking rather than to divine worship. So general has this practice become during the summer that some branches find it very difficult to hold religious services during this season, due to the absence even of Church members, saying nothing of the absence of non-member investigators.

Now, of course, members of our Church are not the only religionists who stay away from worship on Sundays. We are told that some religious congregations adjourn during the summer, and that many others are very small during this season. But, even so, no member of the Church can justify himself in the non-observance of the Sabbath by pointing to what others do. Each one will be saved or not according to his works. This is a fundamental doctrine of the Church. It applies to all.

Now a cursory observation of existing practices and doings of the people should leave little ground for complaint of the injustice of a Supreme Ruler. Everywhere people are dissatisfied with existing conditions as they affect life and its enjoyment. Want, misery, and distress exist in every land. Life's outlook for millions of people is dark or gloomy—almost hopeless. And so dissatisfaction is general. This condition is commonly a fruitful soil for atheism. But it should not be so. On the contrary, it should induce repentance and lead to prayer.

Latter-day Saints are familiar with the inspired teaching of the Prophet Joseph Smith who said: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (Doctrine and Covenants 130: 20, 21). Further, the Prophet Nephi voiced the glad, inspired doctrine that "men are that they might have joy" (2 Nephi 2: 25). This great prophet also declared that the joy of the righteous "shall be full forever."

But if men observe not the commandments of the Lord what can they expect—certainly not that their joy “shall be full.” From the days of Moses, the great lawgiver, the Lord has commanded that His children “remember the sabbath day, to keep it holy” (Exodus 20: 8). This commandment was repeated by the Lord for us in these last days in revelations to the Prophet Joseph Smith. The observance of Sunday as the sabbath of the Lord—as a holy day—is taught by all Christian churches. The teachings of our Church on this subject were clearly and forcibly stated by President Joseph F. Smith when he said :

“To observe the Sabbath day properly is the plain duty of every Latter-day Saint—What are we required to do on the Sabbath day? The revelations of the Lord to the Prophet Joseph are very plain on this subject, and these should govern us, for they are in strict harmony with the teachings of the Saviour. Here are some of the requirements.

“The Sabbath is appointed unto you to rest from your labours.

“The Sabbath is a special day for you to worship, to pray, and to show zeal and ardour in your religious faith and duty—to pay devotions to the Most High.

“The Sabbath is a day when you are required to offer your time and attention in worship of the Lord, whether in meeting, in the home, or wherever you may be—that is the thought that should occupy your mind.

“The Sabbath day is a day when, with your brethren and sisters, you should attend the meetings of the saints, prepared to partake of the sacrament of the Lord’s supper; having first confessed your sins before the Lord and your brethren and sisters, and forgiven your fellows as you expect the Lord to forgive you.

“On the Sabbath day you are to do no other thing than to prepare your food with singleness of heart, that your fasting may be perfect, and your joy may be full. This is what the Lord calls fasting and prayer.

“The reason for this required course upon the Sabbath day is also plainly stated in the revelations. It is that one may more fully keep himself unspotted from the world; and to this end, also, the saints are required to go to the house of prayer and offer up their sacraments on the Sabbath day.

“Now, what is the promise to the saints who observe the Sabbath? The Lord declares that inasmuch as they do this with cheerful hearts and countenances, the fullness of the earth is theirs. (See Doctrine and Covenants 59) . . . All [needful material things] are promised to those who keep the commandments, and among the commandments is this important one, to observe properly the Sabbath day.

“The Lord is not pleased with people who know these things and do them not.” (*Gospel Doctrine*, 307-309.)

We recommend to all who see these lines that they read and study these words of President Smith, and then observe them.—M.

TWO MEN AND LATE JULY

ELDER RICHARD S. BENNETT

AT daybreak on the 20th of July, 1837, the *Garrick*, a frail sailing vessel of 900 tons, dropped anchor in the River Mersey opposite Liverpool. Her decks bustled with excitement, for it had been a long voyage from New York—twenty days—and her passengers, many of whom were coming home to families and friends, were anxious to be ashore. But of them all, none was more impatient to feel the soil of England beneath his feet than was a Mormon missionary, Heber C. Kimball.

It was not to any dream of reunion with loved ones and friends that his eagerness to go ashore could be ascribed. England to him was a strange land of strange people whose customs and manners were different from his own. Nearly two months before he had left his wife and children, and faith was his only assurance that he would ever see them again. Even as he stood gazing at the shore of the Mersey, he did not know which way he would turn when he reached it, for he was penniless, and his companions were nearly so.

But despite all this, he longed to be ashore. Into the first boat that came alongside to transport passengers from ship to dock he forced his way, taking his stand at its very prow. As the boat neared the shore, he awaited his chance, measured the distance, and with a mighty leap cleared the last seven feet of water to stand triumphantly on British soil.

His eagerness? It was an outward expression, which he could not hide, of his conviction that the glad tidings of the Restoration of the Gospel of Christ that he and his companions were bringing to the people of Britain, would change their lives and turn them toward God as it had done for him. Everything else paled into insignificance in the face of that grave but glorious responsibility. To him had been committed the keys and the powers of the Holy Priesthood of God, to establish in the British Isles the true Church of Christ. No wonder he was restless, anxious to act!

Heber C. Kimball was thirty-three years of age when the dynamic message of Mormonism completely changed the course of his life. A native of Vermont, and a potter by trade, he was earning a comfortable living, and was complacently satisfied with his existence—until the challenge of Mormonism brought him face to face with the true meaning of life, and a realization that he was missing much that life had to offer. With the resultant change in his own life, he caught the vision of what it would mean to others to have the same experience; and then came the conviction that God had a part for him to play in bringing others such opportunity. At his decision to give his life unreservedly to God, he experienced an overwhelming desire to enlist actively in His service, and he was guided, through prayer, to sell his home and belongings and move with his family to Kirtland, Ohio, where he could be near the Prophet of the New Dispensation.

It was at a council meeting in the Kirtland temple some three years later, that the Prophet Joseph said to him: "Brother Heber, the Lord has whispered to me: Let my servant Heber go to

England and proclaim my Gospel, and open the door of salvation to that nation."

Times in Ohio were troublous, with the constant threatening of mobs and violence; his family needed his protection and his daily provision for their wants; he felt overwhelmingly his weakness, as he expressed it, "to preach in that land which is famed throughout Christendom for piety and learning, and knowledge; the nursery of religion; and to a people whose intelligence is proverbial." But he surrendered his feeling of weakness and his misgivings to God, and with the companions selected to accompany him, resolutely set out to do what he knew to be the will of God concerning him—to share with the people of a whole nation the message that had changed his life to one of God-consciousness and trust, and brought to him an understanding and peace that transcended any assurance that the world had to offer him.

It was on the 24th of July, just ten years later, that the main body of a travel-weary but determined group of Mormon pioneers halted on the summit of a high ridge in their seemingly endless trek through desert and mountains. Below them lay an arid, sunbaked valley, and in the distance, at the foot of a range of mountains misty in the haze of heat, a broad lake shimmered in the bright sunlight.

They had been told of this valley, and of its barrenness, and advised to skirt it in their westward journey. But Brigham Young, the leader of the intrepid group, had faced trial, and decision, and the wisdom and advice of men, before. He had learned not to put his trust "in the arm of flesh," but to listen to God for direction in everything that he did. In faith he had led his people in their exodus into a comparative wilderness, because God had told him to do so, and by that same power he knew that the Lord would tell him when and where to stop.

The group gathered around their leader, as they surveyed the sight below them, pointing out to one another the different ways that might be safely taken down into the valley, and then the possible routes through it to the continuation of their journey westward. Oblivious to their conversation, he gazed out over the valley in calm silence, as if in vision he saw the smiling city that soon was to spring up out of the desert before him, and then unhesitatingly and as certainly as though this had been their known destination from the beginning, he said: "This is the place, drive on!"

At every great milestone in the growth of the Restored Church and its people have stood just such men as these, whose lives, surrendered and consecrated without reservation to God and His purposes, have been mighty instruments in His hands. Through them have been wrought miracles and works in this age that approach in wonder the miracles of old. And yet, until these men were touched by a magic something in the message of Mormonism—which in the case of both did not happen until they were well in their thirties—their great gifts of spiritual power and leadership lay dormant, and their lives were those of a satisfied but relatively unconstructive existence.

It is the great genius of Mormonism to effect in the hearts of men just such an awakening, and it is the God-given duty of

those who have caught the vision of this new way of life, and experienced its transformation, to share their experience with others. However, this change does not come with mere mental assent to the truths of the Gospel, but rather with the degree in which one takes them into his life. Many there are who, having felt the thrill of a dawning vision of what Mormonism holds, have tried to give that vision to others but failed in their efforts because it was not really an actuality in their own lives. To this group of people—and to some extent it includes us all—the lives of these two men, sketched but briefly here, hold vital significance.

The challenge of Mormonism brought to them a conviction of the thoughts and acts in their lives that were keeping them from a fulness of fellowship with God and their fellowmen. With this conviction came adherence to the Gospel's faultless way of life which removed these barriers, cleansed their hearts and opened their souls to the inspiration of God. And then, with their willingness to let God guide their lives, Mormonism became to them not merely a philosophy to think about, but more clearly a programme of world spiritual reconstruction to do something about! And therein was the beginning of their rise to greatness.

The mission of the Church today is to carry to all the world this message that changes men's lives. Upon us who have accepted its challenge in our own lives rests the responsibility of this mission's fulfillment. The frontiers of conquest that face us in this task have changed since Brigham Young's day, and the methods to be employed may not be the same used by Heber C. Kimball. But the spirit in which it must be done is a constant, and has not changed, nor never will. Their humility, their zeal for the work, and their unhesitating trust in God remains a perfect model. And if we would carry forward into the lives of others the influence of this great latter-day work, and at the same time realize its blessings in our own lives, we must give the same answer that they gave to every righteous duty required at their hands—the answer of God-guided action! Such is the lesson of the lives of two men who made history in late July, many years ago.

IRREFUTABLE EVIDENCE

(Concluded from page 455)

Jerry stepped out of the larger group and beckoned Bessie and her father.

"This'll be the place where the fun begins," he said, and a wag added, "and ends, too. He'll never have the grit to go inside after you get through with him here."

"Here he comes," someone said with hushed glee, and Bessie turned to see an extremely tall, well proportioned man coming up the walk. As he came nearer, she became conscious of a certain dignity and confidence about him that were admirable. He was a handsome man with greying temples that made him seem distinguished. His brows were not shaggy, but heavy, and from under them a pair of kindly, penetrating eyes looked forth questioningly as Jerry stepped forth to meet him.

"Mr. Cowdery?" Jerry questioned.

The stranger nodded. "Yes." His voice was pleasingly deep.

The two immediately became the center of a crowding group, strnggling to miss nothing of the coming spectacle. Jerry held up the copy of the Book of Mormon he had borrowed from Bessie and her father the night before.

"Do you recognize this book, Mr. Cowdery?" Jerry asked in an exaggerated officious tone.

Cowdery seemed to recognize that he had run into a trap of some sort, but showed neither worry nor fear. "I do," he said, shortly.

"I see your name attatched to it," Jerry continued. "I take it from that that you know something about it. If you believe this book to be true, why are you away up here in Michigan?"

Oliver Cowdery straightened and gave Jerry the benefit of a steely glare. "I'm here in the interests of one of my clients."

"And do you actually believe this book?" Jerry demanded.

A GREAT light burst full into Bessie's mind. Jerry was doing this for her. He was going to prove to her that with the Prophet dead, there was nothing left to Mormonism. He had recognized what had seemed a heaven sent opportunity, and had seized it avidly. It hadn't struck him as unfair to Oliver Cowdery, or to her. Oliver Cowdery was an apostate with a grudge. He was a man with every reason to hit back at the Chmreh if he got a good chance. Jerry hadn't thought of all this. He had thought only of proving the emptiness of Mormon doctrine.

It was tragie for Cowdery. He was faced with loss from every direction. If he ignored the question he would be hooted and jeered and maybe mobbed. If he answered it in the affirmative, his case would be hopeless. He had aligned himself with a hated sect. If he denied it, he would be shown up for a man whose word was worthless, and as such, unfit for the bar. It was a breathless moment for everybody.

The steely glare in Cowdery's eyes seemed to grow softer. Lines of sorrowful memories gathered about his mouth. He seemed to have taken himself apart from the gaping crowd.

Jerry repeated his question. "Do you, Mr. Cowdery, believe what is written in this book?"

"No, sir!" the words popped like a pistol shot. A great gasp went up from a hundred throats at the same time.

Jerry grinned triumphantly. "I didn't think so," he said. "but you state here that you believe it, and your signature is attached hereto. Not only that, but you state that you saw an angel who showed you the plates from which this book is purported to have been translated. Now which time did you tell the truth, then or now?"

There was not the slightest hesitaney about Cowdery's reply. His words rang with sincerity and truth. "My name is attached to that book beause what I there said is true. I did see an angel. He did show me those plates. I know I saw these things, and belief has nothing to do with it, knowing as I do that it is true."

Awe hushed every sound. Tears gathered in Bessie's eyes.

This was the thing that Jerry and others hadn't counted upon. Pure sacrifice. The man had had nothing to gain by his testimony, had; in fact, plenty of reason to refute the book in question, but he had held true under fire.

The crowd was breaking up. Stunned with astonishment, Jerry turned and walked slowly up the courthouse steps to defeat.

LATE that night, a group of four were gathered about the big table in the parlour at the Gilmores'. Oliver Cowdery was speaking in a queer, strained voice that reminded one of tears that couldn't be shed. Jerry and Bessie and her father were hanging breathlessly upon those words.

"With my own hand," he was saying, "I wrote that book, most of it at least, as it fell from the lips of a Prophet of God. If you'll read it prayerfully you cannot avoid knowing it is filled with great truths any more than Joseph Smith or I could. Some day, after I have paid the 'uttermost farthing,' God will pour a soothing balm over my smarting soul, and I shall be taken back into the fold. Humbled and crushed, but taken back."

He drew himself suddenly together and became again the dignified lawyer for a moment as he arose from his chair. And then just as suddenly he softened again and stretched forth his hands to touch the heads of Bessie and Jerry.

"God bless your two young hearts," he murmured in benediction, "and keep them tender toward your fellowmen by a testimony of the divinity of that book for which prophets have died. The truth that speaks now from the dust."

When they looked up the door had closed behind him, but there still remained that sweet influence which had at one time made so powerful a thing of his personality.

Jerry reached over and picked up the Book of Mormon and reverently opened it. "And so ends the biggest day of my life," he said, softly. "Let's read a chapter together."—(*Relief Society Magazine*, Vol. 19.)

FROM THE MISSION FIELD

Erratum—In the article, "June Conference Sidelights," which appeared in the June 12th issue of the *Star*, an unintentional mis-statement was made concerning the monthly schedule for the coming M. I. A. season. Two whole meetings each month, rather than two meetings each week as stated there, are to be devoted to activity work under the new scheme.—THE EDITORS.

Appointments—Elder Heber I. Boden was appointed secretary and treasurer of the British Mission to succeed Elder Hugh D. Higgins, July 4th.

Elder Henry R. Pearson was appointed assistant secretary of the British Mission to succeed Elder Heber I. Boden, July 4th.

Doings in the Districts: Bristol—The evening services of the Bristol branch on July 1st were under the direction of the branch Bee-Hive girls. Swarm day ceremonies and activities under the direction of Bee-Keeper Doris Forrester, constituted the programme.

Birmingham—During the Bee-Hive Swarm Day programme in the Handsworth branch on July 1st, Sisters Jean Rees, Edith Rees, Faith

Dunn, Edith Smith and Violet Grundy, who have completed their first rank, received their earned awards from Sister G. W. Makin.

Handsworth, Wolverhampton, and Sparkbrook branches won the first three places in the district's inter-branch contest held in the Handsworth chapel, June 30th, under the direction of the district officers. Points were given for music, debate, drama, and one-act play. The competition brought to light an abundance of talent among the branch memberships.

Mormon missionaries in the Midlands selected the vicinity of Birmingham for a day's outing on July 4th, the American Independence Day. Fifteen strong they met in Birmingham, travelled to Bourneville for a visit to Cadbury's sweet factory, and then went on to Stratford-on-Avon to spend the rest of the day seeking the inspiration of Shakespeare-land.

Hull—Forty children came to the first meeting of the newly organized Primary in the Hull branch, May 30th. The following week found the attendance increased to forty-six, and Primary firmly established as an indispensable organization in the branch. Sisters Marion Barrett, Hilda Twidale, and Doris Grassby are in charge of the children's activities. In the organization of the group they had the assistance of Sister Vera Thistleton and Sister Nettie L. Woodury.

In the new recreation hall of the Hull branch, on June 23rd, was held a building fund and Sunday School benefit social. A crowd of forty enjoyed the games, dancing and refreshments of the informal evening. Sister Helen Bryant, ably assisted by Sister Marion Barrett and Miss Lottie England, was in charge of the arrangements.

Liverpool—Wigan branch members have planned a camping holiday from August 4th to August 11th, and cordially invite any saints who may be near Blackpool during that week to visit them. Their camp will be at Mr. Richardson's Farm, Mill Lane, opposite Clifton Arms Hotel, Marton, near Blackpool.

Bee-Hive girls, of Preston, under the direction of Sister Bessie Corless, were in charge of an entertaining evening at the branch hall on July 5th. The hall was colourfully decorated with the Bee-Hive colours and banners, and thirty people enjoyed the games, community singing and a programme of vocal solos, as well as delicious refreshments.

With the raising of funds to buy new hymn books as a project, members of the Burnley branch presented a novel concert and revue in the branch hall on June 23rd. There was a one-act play, and numerous comedy sketches and burlesques, interspersed with musical numbers and characterizations. Brother E. R. Astin directed the affair.

The Liverpool branch Sunday School entertained the branch with a well-planned programme on June 20th. Two one-act plays were presented by the Sunday School children, under the direction of Elder Richard G. Harston and Sisters Lily McWilliams and Edna Currin. Not to be outdone by their pupils, the officers of the Sunday School presented a skit entitled, "Hero Worship." Refreshments were served at the conclusion of the programme. The proceeds of the evening were set aside to provide for the annual summer outing of the branch.

The regular Union meeting of the Liverpool, Bootle and Birkenhead branches, held on June 30th, was followed by an open-air meeting, where local members were given an opportunity to speak. Such proselyting activities are proving very successful in Birkenhead.

London—Splendid music, effective decoration, and wholesome camaraderie marked the M. I. A.

Flannel Dance," the last function of the past M. I. A. season, as outstanding among the year's district activities. District officers planned and directed the social evening, July 5th, at the Co-operative Hall in Holloway.

Manchester—At a baptismal service held in the Manchester chapel on June 24th, Mrs. C. Bagshaw and

her daughter, Majorie Bagshaw, were baptised by Elder B. F. Pulham. Confirmation followed.

Elder B. F. Pulham, the retiring president of the district, was honoured at a farewell social held Saturday, June 23rd, at the Manchester chapel. The programme consisted of musical numbers and the production of a two-act play by the Bolton branch M. I. A. During the evening Elder Pulham was presented with a gift in appreciation for his fine service among the saints in Manchester.

Newcastle—At a service held in Sunderland chapel on July 2nd, under the direction of President Gaskell A. Romney, Ellen Peacock and Doris Peacock were baptized by Local Elder Alex. M. Morris. Confirmation followed.

Joseph Clifford Peacock was baptized by Elder Murrell C. Ballantyne in the River Tyne, near Hexham, on July 7th. He was confirmed at the sacrament meeting of the Hexham branch on the following day.

Scottish—Journeying to Spylaw Park, in Colinton, members and friends of the Edinburgh branch spent a lovely day together. Football, baseball, running races and all

sorts of novel frolics provided ample opportunity for play and exercise, and a substantial "tea," brought by the adult members and prepared by the Y. W. M. I. A. officers, took care of the abnormal appetites created by such vigorous activity. Prizes were awarded to the winners of the several contests of the day by Elder Lane W. Adams, branch president.

Sheffield—To show the development they had gained by the application of the principles of their organizations was the purpose of a special gathering of Gleaner and Bee-Hive girls at Rosehill Park, Rawmarsh, on June 30th. The demonstration was under the direction of the Y. W. M. I. A. leaders. Thirty-two people were present.

Personals—Born to Brother and Sister William Worrall of the Wigan branch on the 20th of June was a daughter. Both mother and child are doing well.

Married on June 30th were Sister Olive Gaunt and Brother Arthur Halls, members of the Birkenhead branch. In their honour, on the same day, was held a social and reception at the home of Mrs. Lea.

DEATHS

ELDRIDGE—Sister Mary Jane Eldridge, for many years a member of the Church, died on July 3rd, at Dover. Elder Bart L. Christensen conducted the funeral services and dedicated the grave.

WILLMOTT—Maureen Betty Willmott, infant daughter of Brother Albert Anthony Willmott, died on June 24th. Interment took place June 29th in the chapel ground at Finchley Cemetery.

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